THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 7 | FEBRUARY, 1964 | NO. 10

L. T. Barrington, 32°, K.C.C.H.
Newly Elected Master of Kadosh
New Bern Consistory No. 3

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, February 10, 1964
8:00 P.M.

Refreshments and Social Hour

THE BAGPIPE

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C.

C. A. SEIFERT ..... *Editor*

FLORIE G. DILL ..... *Asst. Editor*

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Vol. 7 No. 10

New Bern, N. C. Feb., 1964

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

Venerable Master	Harry J. MacDonald
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Junior Warden	Howard B. Constant
Orator	Charles T. Potter
Prelate	W. L. Adams
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Secretary	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Master of Ceremonies	Harvey Daniels
Expert	Frank Nobles
Ass't. Expert	Leslie L. Parker
Capt. of the Host	Jas. W. Brewer
Tiler Emeritus	Bradley Hanff
Tiler Emeritus	J. C. Barker
Tiler	Elliott Pittman
Trustee	Harry Lipman

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Junior Warden	M. D. Stamps
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Tiler	S. E. Pittman
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Tiler Emeritus	J. C. Barker
Trustee	Harry MacDonald

HISTORY OF FREEMASONRY IN NEW BERN

(For the necessary research in connection with this subject we are indebted to Miss Gertrude Carraway of New Bern, local historian, and Past National President General of the Daughters of the American Revolution.)

(Continued)

OUTSTANDING LODGE RECORD

Probably no Masonic Lodge in the entire world has a more outstanding record of long and distinguished service than has St. John's Lodge, No. 3, of New Bern.

For 172 years, almost a century and three-quarters, its leaders have been important in the religious, educational, patriotic military, fraternal, and industrial history of their town, State and nation. And their collective accomplishments through organization endeavors are worthy of justifiable pride on the part of members today.

Two Presidents of the United States have honored the Lodge with personal messages in response to Masonic addresses of welcome extended them upon visits to this city. President George Washington offered "a sincere prayer for your present and future happiness"; and President James Monroe praised "the increasing harmony, in the public opinion, proceeding from those great causes, which you have noticed, and which it is so consistent with the benevolent principles of your society to cherish."

Three Governors of North Carolina have been affiliated with the local Lodge: Richard Caswell, Abner Nash and Richard Dobbs Spaight, Jr. Seven members of the Lodge have risen to the high office of Grand Master of the Grand Lodge of North Carolina; Caswell, Spaight, Judge John Louis Taylor, Robert Williams, Alonzo T. Jerkins, Charles C. Clark and Harry T. Patterson.

Not many lodges can claim the honor of including a nobleman on its rolls. Marquis De Bretigney, French nobleman who commanded North Carolina Cavalry at the Battle of Guilford Court House during the last part of the Revolutionary War, attended most of the lodge meetings here during 1787.

With the distinction of having been chartered by Col. Joseph Montfort, "the first and only Grand Master of America" and "the highest Masonic official ever reigning on this continent," the Lodge had as its first Worshipful Master Martin Howard, Chief Justice of the Royal Colony of North Carolina.

The first Secretary of the Lodge, William Brimage, served also as the first Provincial Grand Secretary. Other first officers of the Lodge were among the region's main leaders and Revolutionary heroes, as Col. Joseph Leech and Col. Richard Cogdell, who became State Treasurers.

Judge John Louis Taylor and Judge Frederick Nash, members of this Lodge, became Chief Justices of the State of North Carolina. Francis Zavier Martin, long an active lodge leader, was named a Federal Judge for the Territory of Mississippi, then served as the first Attorney General and afterwards as Chief Justice of Louisiana.

Furnifold M. Simmons represented this State for 30 years in the United States Senate. Among the local Masons who went to Congress were Simmons, Richard Dobbs Spaight, Jr., Edward Stanly and Samuel M. Brinson.

Among the numerous educators and ministers who played major roles in lodge and civic advancement were the Rev. Solomon Halling, M.D., the Rev. Thomas P. Irving and the Rev. Jonathan Otis Freeman, local ministers and school principals who became Worshipful Masters of the Lodge; and the Rev. Francis L.

(Continued on Page 15)

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NEW BERN, N. C.

SECRETARY'S PAGE

C. A. SEIFERT. 33°

In soliciting prospects, that is candidates for the Spring Reunion, bear down on the Ladies' Program of entertainment our Consistory will have for the wives of the candidates. This part of our program last Fall was instrumental in getting the class of candidates which presented themselves for the degrees. We had very few drop outs; that is, Brethren who petitioned for the degrees and then didn't show up for initiation.

The ladies of the candidates who were present at the Reunion all reported a splendid time and hoped they could attend our next Reunion but we must confine this entertainment to the wife of the candidate, his sister or mother.

Our Budget Committee has set up a budget which your Secretary is expected to meet and with cooperation of the Brethren, real whole hearted cooperation, it can be done and we can all look forward to another Reunion that will go down as one of the best the Consistory has ever had. Thanks a lot and here's hoping we really ring the bell!

Sincerely and fraternally yours,

Clarence Seifert

Secretary

Newly Appointed Deputy Of The Supreme Council In North Carolina

On January 1, 1964 Brother James G. Johnston, 33°, of Charlotte, N. C. became Deputy of the Supreme Council in North Carolina. The appointment was announced by Ill. Brother Luther A. Smith, 33°, of Washington, D. C. who is Sovereign Grand Commander of the Ancient and Accepted Scottish Rite Bodies of Freemasonry, Southern Jurisdiction.

Brother Johnston succeeds Brother Thomas J. Harkins, 33°, of Asheville, who retired as Sovereign Grand Inspector General in North Carolina after 45 years in that post. Brother Harkins also served the Southern Jurisdiction of the Scottish Rite as Grand Commander until his health forced him to give up that office.

Brother Johnston is Vice-President of R. S. Dickson & Co., Inc., Charlotte, N. C. and for years has been active in Masonic circles.

He is a Past Master and life member of Excelsior Lodge No. 261 and in 1958 served as Grand Master of the Grand Lodge of North Carolina. He received the rank and decoration of Knight Commander of the Court of Honour in 1949 and in 1957 was coroneted with the 33°. Brother Johnston has taken an active part in the conferring of the degrees in the Charlotte Consistory, and also served as Treasurer of the Charlotte Bodies. Brother Johnston was Chairman of the Investment Committee, North Carolina Masonic Foundation in 1963 and also a member of the Board of Directors of Masonic Foundation. He has been a member of the Board of Custodians, Grand Lodge of North Carolina since 1948 and is presently its Chairman.

JAMES G. JOHNSTON, 33°
Deputy of the Supreme Council in N. C.

Brother Johnston has also held a number of high positions in the York Rite and is a member of the North Carolina College Rosicrucian Society.

He is a member of the director's staff of Oasis Shrine Temple, was made a member of the Legion of Honor, Order of DeMolay and is a member of Charlotte Court 109, Royal Order of Jesters.

Brother Johnston's latest Masonic honor came on a recent trip to Germany when he was made an honorary member of Heidelberg Council No. 2, Royal and Select Masters.

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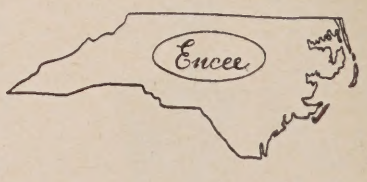

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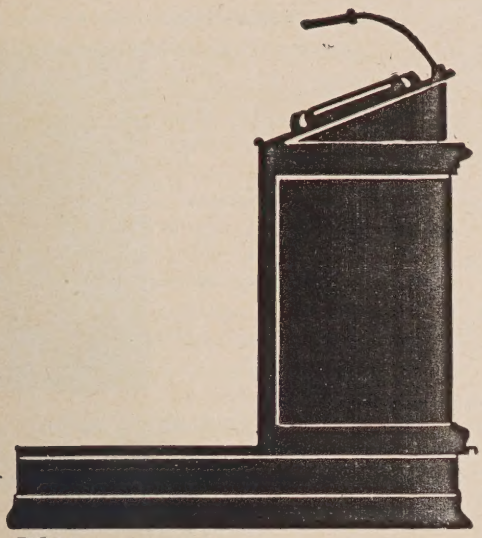

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

STS. JOHNS' DAYS IN MASONRY

Masonic Research is greatly hampered by lack of primary source materials. In fact, Masonic history discloses greater and greater scarcities as we go back into the past. Many and various are the Masonic customs, words, rituals and subjects for which we have as yet no complete documentation.

Among these is our dedication of Lodges to the Holy Sts. John. When this came about can only be partly answered in view of the above remarks. "Why" can be more completely explained by examining some of the primitive customs and religions. Of their significance in the ancient past and the immediate present there is a most interesting explanation.

Throughout the centuries, from the time of the earliest calendar of ancient Heliopolis, some 2700 years B.C. man has had various times set aside for commemorating the two Solstices. These divide the year into two equal parts. One was when the Sun reached its extreme point South, in the summer, about June 21st. St. John the Baptist Day is on the 24th of June. The other was when the Sun attained its extreme limit North, in the winter, about December 22nd. St. John the Evangelist Day is on December 27th. These two come on or near the longest and shortest days of the year.

Most of the ancients found it plausible to associate the longest day of the year with the suggestion that the year was at its height of development.

There is the contrast of life giving warmth in the air in summer and a recession to the deathlike bleakness of winter. And therefore, through the countless years, in a thousand religions and mystery schools people celebrated the solstices. The ancients had for untold ages celebrated the winter solstices as the birthday of the Sun God under many names. Christianity adopted these days because of the impossibility of suppressing so ancient a custom. The stories or myths of Ceres and her daughter Proserpine as well as the legend of the ancient Sun God Osiris, Isis and their son Hourus, are excellent examples of primitive use of S.S. Johns Day. Also the pre-Christian Roman Collegia and pagan patrons.

The earliest written Lodge reference to St. John the Evangelist is given in the minutes of the Edinbourgh Lodge in 1599. Waite and Castells state that the English Grand Lodge laid down in 1720 the regulation that the Brethren of all Lodges in its jurisdiction should attend an annual communication on either St. Johns Day (Baptist) or St. John Evangelist's Day. Some historians believe that this rule was established as a result of the newly formed Mother Grand Lodge attempting to return Masonry to some of the practices of ancient Mysteries.

Be that as it may, the fitness of these two days in our Masonic system is obvious if we consider the spiritual suggestion of their lives. St. John the Baptist was a stern and righteous man; a man of strength and courage. He was an heroic figure of rugged nobility. St. John the Evangelist, the beloved disciple of Jesus, was of such character that none could more personify brotherly

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love. He is the great apostle of Love and Light, comfort and help. Love and severity were terms used to describe the two columns as well as the two grand parallels inside the Lodge.

We have historical foundation for the fact when Western Europe achieved religious unity, our craft came to be known as "the S.S. Johns' Masonry." The desire of the medieval Masons to celebrate the ancient advent of Light to the world caused them to adopt the 27th of December and the 24th of June as the date for their chief assemblies. The fact that the church celebrated these two days was not then the real reason for Masonry's adaptation. It seems that the real reason was that, having passed the longest and shortest days of the year, the members thought it proper to make practical application within their Lodges. After Christmas they were to meet and re-organize to resume their activities; and when six months later the maximum of Light appeared; this called for another meeting. It was a time for joyful celebration in response to the abundance of Light and life then present. "From whence come you" then becomes as plain as the Light which was the central fact of the ancient mysteries.

Newton explains these two days as the identification of legends with mystical meanings of righteousness and love. He also points out that "Our journey is ever toward the East" or the rising Light. This will help explain the shining Orb appearing on the apron of the Grand Master in England. It testifies to the fact that our Fraternity is being led by the Sun of Righteousness and Love, of which the material Sun is the symbol. (From the Northern California Research Lodge)

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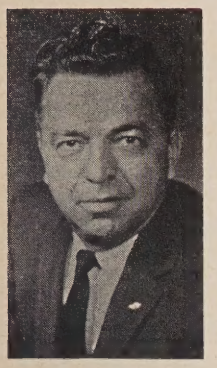
BUDGET ADOPTED AND APPROVED FOR THE OPERATION OF THE NEW BERN CONSISTORY NO. 3 FOR 1964

	1964 Estimated Income	
Initiations	$22,500.00	
Dues	40,000.00	
Rent — Masonic Theatre	3,900.00	
Rent — Other	2,000.00	
Interest	2,500.00	
Sale of Rings, Pins, etc.	100.00	
Sales of Soft Drinks	50.00	
TOTAL	$71,050.00	
	1964 Estimated Expenditures	
Supreme Council	$ 7,500.00	7,500.00
Bagpipe	3,000.00	3,000.00
Administrative:		
Salary — Secretary	6,000.00	
Salaries — Clerical	7,000.00	
Salaries — Other	720.00	
Printing, Stationery, Office Supplies	1,000.00	
Telephone, Telegraph, Postage	1,800.00	
Heat, Lights and Water	4,000.00	
Insurance	400.00	
Taxes	1,200.00	
Audit	250.00	
Equipment (Repairs & Replacements)	300.00	
Laundry	100.00	
Robes & Sundry	450.00	
Stage Equipment & Supplies	300.00	
Repairs & Maintenance Office Equipment	300.00	23,820.00
Reunions:		
Spring — plus entertainment Candidates' wives	4,300.00	
Fall — plus entertainment Candidates' wives	4,300.00	8,600.00
Activities:		
Small Parties	1,800.00	
Ladies' Night Parties	5,000.00	
Easter Services	600.00	
Refreshments — Meeting Nights	300.00	7,700.00
Memorials	350.00	
Donations	200.00	550.00
Travel:		
Secretary	1,200.00	
Miscellaneous	425.00	1,625.00
Promotional:	300.00	300.00
Miscellaneous:		
Contingency	525.00	
Tiler	50.00	
Elevator Service	150.00	
Bonuses	150.00	875.00
Building Expense:		
Janitor	1,500.00	
Maid	320.00	
Cleaning Building	1,500.00	
Janitorial Supplies	500.00	
Insurance	1,700.00	
Repairs & Maintenance	3,000.00	
Light Bulbs	100.00	
Exterminator Service	60.00	8,680.00
New Equipment	1,400.00	1,400.00
Building Reserve	7,000.00	7,000.00
TOTAL		$71,050.00

Bagpipe Skirls



Dear Brethren,

Grandmother, on a winter day, milked the cows, slopped the hogs, saddled the mules, and got the children off to school; did a washing, mopped the floors, washed the windows, and did some chores; cooked a dish of home dried fruit, pressed her husband's Sunday suit, swept the parlor, made the bed, baked a dozen loaves of bread; split some firewood and lugged it in, enough to fill the kitchen bin; cleaned the lamps and put in oil, stewed some apples she thought would spoil; churned the butter, baked a cake, then exclaimed, "For goodness sake, the calves have got out of the pen!" and went out and chased them in again; gathered the eggs and locked the stable, back to the house and set the table; cooked a supper that was delicious, and afterward washed up all the dishes; fed the cat and sprinkled the clothes, mended a basketful of hose; then opened the organ and began to play, "When You Come to the End of a Perfect Day."

And now — there's talk of a thirty hour week.

Why criticize a church that doesn't appeal to you? It may the one in which your neighbor found God.

Country Parson

Nature sometimes makes mistakes. Sometimes she puts all the bones in the head and none in the back.

The test of good manners is being able to put up with bad ones.

Dilly: "Lizzy swears she has never been kissed by a man!"

Dolly: "Well, isn't that enough to make a girl swear?"

A teacher called for a sentence using the word "beans".

"My father grows beans," said one farmer's child.

"My mother cooks beans," said another pupil.

Then a third answered, "We are all human beans."

The sun never sets on the British Empire because the British Empire is in the East and the sun sets in the West.

Your conscience is the still small voice that makes you feel even smaller.

A new father was away from home and received his glad tidings in a telegram: "Hazel gave birth to a little girl this morning; both doing well." And on the message there was a sticker reading, "When you want a boy call Western Union."

Hubby: "Why was Solomon the wisest man in the world?"

Wife: "Because he had so many wives to tell him what to do."

If your wife insists on driving, don't stand in her way.

A big move is underway to abolish the! _____ probably because people aren't surprised at anything anymore.

A good wife laughs at her husband's jokes. Not because they are clever but because she is.

Memory is what makes you wonder what you've forgotten to do.

The dirty jalopy wheezed up to the toll-bridge.

"Fifty cents," cried the toll-taker.

"Sold," replied the driver.

"I sure hope I'm sick," said the miserable man to his doctor. "I'd hate to feel this way if I'm well."

Most of us are fond of people that agree with us and food which does not.

Brethren, be getting ready for the Reunion! In the meantime you might carry this little prayer in your heart: "Give me the serenity to accept what cannot be changed, give me the courage to change what can be changed, and the wisdom to know one from the other."

Your piper

Paul Stevens

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

IN WHOM DO YOU PUT YOUR TRUST?

The message of Masonry is intended to bring the brother to understand that, despite the fact that life is full of hard, and even tragic, experiences, one can trust in God and have his faith well-founded.

There are times when life takes such a frightful plunge into the darkness that Almighty God hardly seems to be in His accustomed place! Apparently He is nowhere around and nothing can be said. There must be an answer somewhere! Man seems to hear the knockings of the answer — but just can't quite reach it. Beyond the scenes and beyond the events of life is there One whose heart is steadier than nature's own laws? Does God stand within the shadows keeping watch over His own? What does trust in God mean? It is evident that it does not mean a complete understanding of God. We may be sure of this much: God is trustworthy. Whether our idea of a Supreme Being is profound or simple, there must be the simple childlike trust on which the concept is predicated. The ultimate dilemma of human existence lies not in God's failure to answer man's longings; but, it lies in man's inability, in himself, to answer God. The search for God punctuates history with its revelation. It confronts man with its question marks.

Life today does not take kindly to mystery. It does not like what it meets and cannot grasp. And so, it has set about gaily to solve everything! It undertakes to explain itself in terms of the lowest common denominator with whatever it comes across! It has been taught that everything, and even God, is explained by a few rational explanations. Therefore, if anything falls outside that formula, it does not seem to be important enough to be concerned about. Consequently, we find ourselves attempting to live in a materialistic world and meeting its challenges by materialistic methods. It just can't be done! Life is intended to be lived by God's formula and in His ways. It is by perfect discernment of the

CLYDE G. MCCARVER 32°, K.C.C.H.

Trestleboard that the Craftsmen work life into a beautiful symmetry.

The average man of today has his problems enough. He readily admits that there is more to living than he has discovered. Often he wonders if he has swallowed something with a string attached to it! He finds himself in a strange world. Tomorrow, about six in the morning, he wakes up and starts to live again — with all the old solid stuff to handle once more; stuff that matters; stuff that he can understand! But, the average man knows little about true living!

True living comes only to him who truly trusts God and relies on His care When the Almighty comes, the lost horizons disappear. A man's heart and mind are caught up from the point of his own experience and set free to roam hither and yon through the wide reaches of the majestic friendliness of God. Where there is meeting with God, life is born and the sons of God shout together for joy. There God creates his "house not made with hands — eternal in the heavens." In the intimacies of the old relations — deepened and purified — the mists clear away and the knowledge is experiences that comes not from sight and hearing; but, from the hearing within, the soul is restored.

We, today, have all sorts of neat formulae about God which we wrap in precious ribbons and pack away amongst the precious possessions of the family! Whatever else some of us think about God, we still feel that He is an "absentee God." We live in a world where someone else does too much of our thinking for us; someone else sets the patterns. Therefore we feel no close relationship with the Master Craftsman whose pleasure it is to have intimate communion with our hearts. There is a difference between obeying a set of laws and in surrender of ones self to the Lawgiver. The first implies trust in those who made the laws being men of integrity. The second involves trust in the personal relationships.

The voice of God is not like the voice of man. We often confuse the two! It is not an outward voice that we need to hear. It is a still small voice within. It can never be heard until we cultivate ourselves to hear it. We must be deeply aware of our need and thus achieve the necessary humility. Purity of heart and fidelity of will are of great importance. There is no need to be discouraged if answers to life's problems do not fall immediately as manna from heaven. We need, literally, "the patience of Job!" God's revelation is not so much like a formula or receipt. It is more like a Great Light that draws us to itself. In that Light, what has been somewhat of an ideal or dream now becomes a personal force in a man's life. It is this Light which we ought to most desire. It is this Light which enables a man to so live as to prepare his soul as living stones for that house not made with hands — eternal in the Heavens. It is this Light which is the possession of all men and Masons who have found the source and meaning of life. Evermore, my brethren, let us walk in that Light. *So mote it be!*

H. A. Barrow

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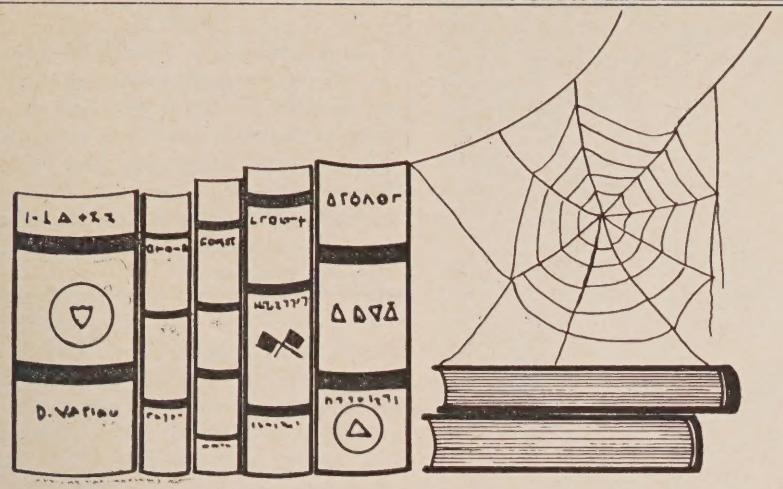

TEMPLE TOMES

In the wonderful fourth degree of Scottish Rite Masonry we are given to know the Names of God, who is the central theme of all Masonry in that He is the great Geometrician of the Universe "Who shaped the stars and set their paths in the ancient deep."

The trouble with the most of us is that we tend to think of God as a Mighty Man who sits upon a great throne, much like Michaelangelo's carved statue of Moses. The sooner we realize that God is Spirit, that our human minds cannot fully comprehend His greatness, nor His ways, which are "past finding out," the more ready we will be to worship Him in Spirit and in Truth.

We can know some things about Him. For instance; God is a verb! Listen to this; "And God spake unto Moses, and said unto him, I AM the Lord: And I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." It is well to remember that whenever God Almighty (Elohim) has anything to do with man, it is as Jehovah.

The sacred covenant name for Israel's God was Yahweh, or YHWH, pronounced as an exhaled breath. Hebrew has no vowels, therefore we fill in YHWH to get Yahweh, or Yahovah, thence to Jehovah. The Jews early came to have a superstitious reverence for this name, and would not pronounce it, even in reading the scriptures, substituting for it the word "Lord" (Adhonai).

The name Jehovah means self existance, or the Self-Existing-One. We see this at the Burning bush; And God, (as Jehovah) said unto Moses, I AM THAT I AM: and he said, thus shalt thou say unto the Children of Israel, I AM hath sent me unto you. (I AM is a Being, a state of Being, existance — a verb.)

Furthermore "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath sent me unto you;" (This certifies the resurrection theme of the third degree, for Jehovah IS the God of Abraham etc. Therefore Abraham IS, Isaac IS and Jacob IS.) Jehovah is the eternal present tense —eternity.

Jehovah is distinctly the redemption name of Deity. When Sin (here's that awful word again!) entered and redemption became necessary, it was Jehovah Elohim who sought the sinning ones. (Sin means having-one's-own-way. The prophet Isaiah said "All we, like sheep have gone astray (Heb. mashumaud); we have turned every one to his own way; . . ." 53;6.)

In his redemptive relation to man, Jehovah has seven (7) compound names which reveal Him as meeting every need of man from his first lost estate to his re-entry into the New Eden. These compound names are (a) Jehovah-jireh, "the

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Lord will provide — will provide himself a sacrifice. (read all of Genesis 22). (b) Jehovah-rapha, "the Lord that healeth. (c) Jehovah-nissi, "the Lord our banner. (d) Jehovah-Shalom "the Lord our Peace".

(Peace is an interesting theme. To Mr. K. "peace" means peace in a communistic-atheistic sense — peace his way. To national rulers, peace means the absence of war, both hot and cold. Peace between individuals means virtually friendship, or mutual respect. Peace within an individual is the peace that only Jehovah-Shalom can give.)

(e) Jehovah-ra-ah "the Lord is my Shepherd". (There was a small boy who had difficulty learning the Shepherd's (23rd) Song. Finally he thought he had it, but when he tried to repeat it for his father, his memory failed after he had said "The Lord is my Shepherd". He reflected a few seconds, then said, "That is all I want to know.")

(f) Jehovah-tsidkenu, "the Lord our Righteousness". (g) Jehovah-Shammah, "the Lord is present". The two most certain things in our Bible are (1) The certainty of His presence, and (2) the certainty of His promises. In the "Sh'ma" ("Hear O Israel, the Lord our God is one Lord.") Sh'ma is the first word which, translated means (1) Hear, (2) Understand (3) obey. In the name "Jehovah-Shammah", we know that Shammah and Sh'ma are two different Hebrew words, but we love to think of them together, such that the "Sh'mah O Israel . . ." reads Hear, understand and obey, for the Lord is present; omnipresent.

God has two other names. The first, "Our God is a consuming fire". He promises that he will burn the tares which look like the wheat, the chaff of all things useless, the unproductive trees and branches, the dross when we are tried as gold is tried; tried as silver is tried until the molten metal gives the perfect reflection of Jehovah in us.

But the greatest of these names comes from our New Testament — "God is Love". If we added up all of the names of God which we have seen in the Old Testament we would get a total, i.e. God is total Love. Furthermore, if we re-read our Bible, substituting this total Name of God — "total Love" everytime God, Lord, LORD, Jehovah or Word, is read, we will find richer and deeper meanings to our studies. Then every name of God becomes Love, Total Love. Remember? "God so Loved the world . . ."

We are like the little boy who said "That is all I want to know".

TOM MCCREA

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New Bern, North Carolina

HERE, THERE AND YONDER

DO YOU HAVE ROOM?

By E. P. Blair, 33°, Vanceboro, N. C.

In our recent International Sunday School lessons, the Apostle Paul wrote to the Church in Galatia. He was worried, excited, and he was in a state of anger. The early Jews in the Galatian Church said before anyone can become a Christian, they must first accept all of the Jewish practices and requirements. This worried the Apostle Paul. He knew that if this was so the entire Gentile world would be lost, and Christianity as a World Religion would be doomed to failure.

This must not be so, this man of Stalwart faith declared; Christianity is not a Law, not a set of regulations, not a matter of bookkeeping, not a matter of Catechisms, but it is, he said, a State of Being, a matter of one's relationship to a Power greater than he is. The secret then of becoming a Christian is not hard; it is a matter of making room for it in your Being. That is the hardest job of all, making room for a Greater Power. If we are so busy being just our own self or if we are too filled with being our own self, no matter how big we are, we may miss out on the joys of a lifetime and the power of the Master over and in our lives.

Yes, it is really a matter of Room. Do you have Room? The early Jews of Galatia did not have Room for others. Christianity to them was not big enough for both the Jews and Gentiles. If you remember the beautiful Christmas Story of a few weeks hence, there was no room in the Inn; it was much too crowded for the Greatest Gift of all, the only Begotten Son of God. The Master was born outside in a Manger because there was no Room.

Here then we get an opportunity to see what I mean. It could be that we are too crowded to receive this Greater Power—the One that once we have it, we find ourselves doing things for others because we know no other way to act; it is just a part of us.

Ed Blair 33°, Vanceboro, N. C.

In the 27° this thought comes out even more — "Times change and circumstances; but Virtue and Duty remain the same." "There is the same need now of Truth and Loyalty as in the days of Frederick Barbarossa." In no age of the World has man had a better opportunity than now to display those lofty virtues and that noble heroism that so distinguished themselves in this degree of the Scottish Rite. Everywhere now a few people are found standing firmly and unflinchingly at their posts, not for money, or to be honored for it, or to protect their own household, but from Humanity's sake and to obey the dictates of Duty and their inner conscience. These men are far too few and it could be that we just do not have Room. We might be too crowded with just being ourselves, that all of those things that go to make up Life, could not find their way into our make-up or into our own Way of Life.

I say to you then, My Brethren, this matter of Room within ourselves for something bigger and greater is of the utmost importance. We cannot possibly find Room if we remain too crowded with just being ourselves. In order to be bigger than we really are we must have room for something greater. We are really not so big that we do not have Room. In reality it works this way; the bigger we think we are within ourselves, the smaller we are and the smaller we think we are within, the more Room we have which makes us bigger and greater than ourselves.

The pendulum swings back then and we may close as we began. Do you have Room? Do I have Room? We must, if we are really going to have something to share and to give to the World in large for that is the way it comes.

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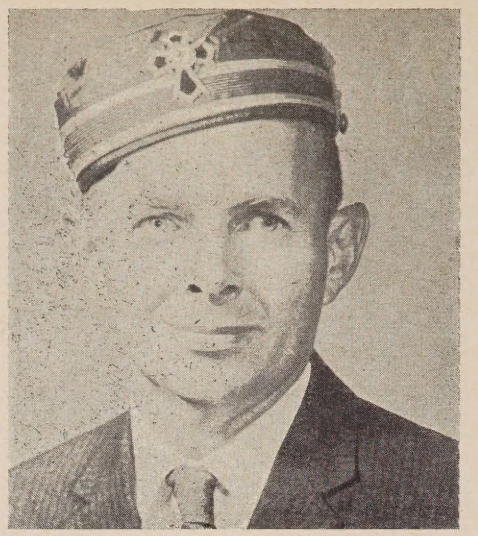
My wife firmly believes that you'll get a dollar for every blackeye pea you eat on New Year's Day, so our family starts off each year several pounds heavier and due much, much money. If it's OK to carry your credits over from year to year, then I calculate we have about forty three million dollars coming. It's good that we don't have to pay an anticipation tax on our black-eyed millions.

This is a particularly bad time of year for taxes, anyway. Santa Claus is barely out of sight before the postman delivers income tax forms. Now this is a fine climax to the holiday season. Bravely overcoming the nausea brought on by the mere sight of these forms, you put them on the mantel or the dresser so you won't forget them. Thus prominently displayed, they hit you in the eye every time you turn your head, within forty eight hours you have the "income tax heebie-jeebies," so you stick them in a drawer to get them out of sight. Then you spend the next three months worrying lest you forget where you put them. It is a fiendishly devised torture system.

In the meantime the bank statements come in, and enclosed are some little blue slips which inform you that you got hit with an intangibles tax while you weren't looking.

Probably the most exhilarating tax experience in January comes on the day you list personal property for taxes. After waiting in line for half a day — during which time you exchange condolences with all the fellow sufferers you haven't seen since last year — you are finally and unbelievably next. You take your seat across the table from a man who has listed your taxes for the past seven years. He knows more about your personal property than you do, and he could list it with both eyes shut in the midst of a hurricane. But he has a ritual to perform. Furthermore, he has been looking forward to this annual opportunity for



REYNOLD DAVENPORT, 32°, K.C.C.H.

eleven months and he does not intend that you shall deny him even one savory moment of your time.

"What is your name?" he asks.

Your name, of course, is the same name by which he has known you for some ten years, and he knows that you know he hasn't forgotten it. But you give it to him again and he is noticeably cheered. So he wets his thumb and goes laboriously through the book until he finds a page with your name on it. This discovery obviously inspires him, and he then proceeds with increased confidence.

"Do you own a car?"

You confess that you do. You also describe that car in such minute detail that he is able to look it up in this little book he has and therein determine that it lists for twice as much as you could sell it for. This cheers him immeasurably, notwithstanding the somewhat opposite effect it has on your own emotions.

"Do you own a refrigerator?"

Everybody owns a refrigerator, and this question seems just a little superflous, but you give him the expected affirmative answer.

"How big is it?" he then wants to know.

You have to admit, despite your shame, that you have not recently measured your refrigerator. You can only tell him that it fits quite snugly between the hot water heater and the stove.

"Would you say it's an eleven foot box?" he asks.

"Heck no," you quickly protest, "I can stand flat-footed and see over the top of it."

He patiently explains that he was referring to interior space, and the two of you finally haggle out a figure for the refrigerator.

This absorbing dialogue extends itself to washing machine, dogs, books, beds, dryers, shotguns, watches, rugs, sewing machines, and an endless array of additional items which must be painstakingly described and argued over.

My wife's clothing is the hardest of all for me to list. According to her, she never has anything to wear, on any occasion, and it therefore seems only reasonable to me that her clothing should list for next to nothing. The tax lister invariably disagrees, and here develops the most prolonged and the most beautiful argument of all.

Along about the same time of year that all this is taking place you have to buy car licenses and dog tags and this and that and so on.

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SCOTTISH RITE CLUBS

EAST CARTERET SCOTTISH RITE CLUB

The East Carteret Scottish Rite Club held their regular monthly meeting (the first Monday of each month) at the Masonic Lodge Hall in Beaufort. The officers for 1964 conducted the meeting. Thomas J. Sparks, President; Leonard B. Daniels, Vice-President; Harry V. Willis, Secretary-Treasurer. There were eleven members present.

Membership Cards are being mailed to all Scottish Rite members in East Carteret, with the hope that this will improve the attendance and interest in the Club.

HARRY V. WILLIS, *Sec.-Treas.*

ELIZABETH CITY SCOTTISH RITE CLUB

The Elizabeth City Scottish Rite Club held the last meeting of the year on December 16, 1963 at the Elizabeth City Shrine Club.

President Clyde ("Gus") Garrett opened the meeting and called on visiting Brother Richard Shinkle who pronounced the invocation. Brother Louis Bell gave the secretary's report. Brother Garrett recognized Brother W. M. Smith who introduced Brother Nelson Banks who gave the Brethren a short talk on Scottish Rite Masonry. Brother Banks then introduced Brother Dick Shinkle who gave a short talk on Masonry and congratulated the Brethren on attendance and membership. Brother Garrett recognized Brother F. W. Clark who spoke to the Brethren in reference to a good Brother who is confined with a serious illness. Brother Clark reported that an all electric bed was badly needed so that this Brother could rest more comfortably. This bed would cost about $500.00 and could be loaned to this Brother and then returned to our area for use by others. Motion was made to make purchase, seconded and carried. Bed was purchased for $475.00 and delivered and the writer can report that it is a nice comfortable bed and should be a great help to the Brother. There is still some monies due the supplier and any contribution from the Brethren would be appreciated and should be sent to Brother F. W. Clark, 105 E. Burgess Street, Elizabeth City, North Carolina.

New officers for the year 1964 were elected and took office. Those elected were: C. B. Morrisette, President; L. S. Bell, Vice President; Bernard Hogan, Secretary-Treasurer. Brother Morrisette made a few remarks after which the Club decided to raise dues to $2.00 per year.

The meeting was dismissed by Brother Schimble.

Respectfully submitted,
LOUIS S. BELL

LENOIR COUNTY SCOTTISH RITE CLUB

On November 16, 1963 the Lenoir County Club entertained their fall Candidates and Wives at the Kinston Police Pistol Range. Filet mignon and all of the trimmings were served to the Candidates, guests, and paid-up club members. As our special guest we were glad to have Brother Charlie with us, his presence always makes a Masonic get together a success, also Brothers Jake Chadwick and Wallace Jones from New Bern with Brother Charlie and it was certainly nice having them with us.

The Lenoir County Club was proud to have sent the third largest number of Candidates from a single county to the Fall Reunion and hopes to do better in the spring. Brothers John Charlton, John Paxton and Oscar Brooks earned 32° caps for obtaining three or more petitions in 1963.

The next meeting of the club will be held January 29, 1964 at 7:00 p.m. at King's Barbecue. Steaks will be served and all Scottish Rite members are invited. Club dues are $3.00 per year, we have six meetings per year and six meals, two of which your Ladies are invited to be present.

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night, Dec. 12, 1963 at "Hub's Reck" Belhaven, N. C. where everybody enjoyed a delicious seafood dinner. Because of this meeting being so near Christmas, several Brethren were unable to attend, because of their work, however we were pleased with the number present, to enjoy this festive occasion.

The following members were present: Brother Wilmer C. Chesson, Secretary and Treasurer. Other members: Brothers R. H. Lucas, 33°, Richard Davenport, Bryant Harris, Frank Bickerstaff, Putt Landing, C. D. Ingoll, Tom Gardner, Woodrow Dixon, Randy Waters,

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Our next meeting will be a cookout, at the "Masonic Temple" Plymouth, N. C. Thursday night Jan. 16, 1964.

It was Christmas Day in Heaven. God sat upon His eternal throne far above the fleecy clouds, watching the pilgrim souls come into his kingdom from the far fields of space.

They came from worlds within mankinds ken and worlds beyond his ken. And a soft clamor rose from them, and had the sound of a wind with many voices.

God looked out at the wide void—star colliding with star, a comet's tail brushing out an old universe here, creating a new universe there—and pondered his celestial traffic problem.

He was feeling in a philosophical mood. He reached down amid the mass of pilgrim souls plodding toward the gold door of heaven. He lifted one up in his vast hand. It was a human soul.

"Why, here's one from Earth", he said, musingly. "Look at it." So much of fluff about it—and so little character. So little performance wrapped up in such great pretense."

God turned and spoke to one who stood at his right side:

"So many like it crowd up from that little mud ball Earth I sent you down to save, My Son. And all crying for divine mercy—the mercy they do so little in life to win. Shall I extend it to them?"

And then answered him the voice that most men have most yearned to hear:

"Yes, Father, forgive them."

"But why, My Son? There are those more deserving".

"Because I promised it to them in your name".

"But I have sent you to many universes beyond this earth—larger more important realms of matter," said God. "Why does your love always return to these lost prisoners of Earth? Were they so kind to you?"

"Many did not recognize me, Father, but I told them that if they did they would be forever free".

"But they stretched you upon a cross of wood and drove a spear into your side, My Son. And you want to reward them?

"Forgive them, Father. They knew not what they did".

The Lord shook his great head, and said:

"My Son, you think too much about that single mudball in the clouds. Your duty is not one satellite or a single star. Your obligation is the sky."

And Jesus replied:

"But today it is my birthday on earth, Father, and the earth is as beautiful as the morning."

He held out his hand in mute appeal. And God put the small frightened human soul within that hand. And his Son set down that human soul with infinite tenderness, safe in the golden sanctuary he had promised long ago.

And the bells of heaven rang in gladness, just as they did on Earth, wherever men remembered.

Let us remember at this Christmas season, the great love of God in giving his dear Son for each one of us, and show our appreciation by leading our blue lodge Brethren into the blessings of Scottish Rite Masonry.

Wilmer C. Chesson, Sec. and Treas.

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night, Jan. 16, 1964 at the "Masonic Temple" Plymouth, N. C. A most wonderful charcoal steak dinner was prepared and served by Brother Charles Hutchins, and Brother Tom Gardner. The dinner and fellowship was one to be long remembered.

The following members were present: Brother Raymond Leggett Sr. President, Brother William A. Roebuck, Vice President, Brother Wilmer C. Chesson, Secretary and Treasurer. Other Brethren present: R. H. Lucas 33°, Woodrow Dixon, Bill Styons, Jack Latham, Putt Landing, Bill Leary, Randy Waters, Hallett Davis, Frank Bickerstaff, Bryant Harris, C. D. Ingoll, Dan K. Pittman, Tom Gardner, Charles Hutchins, Jim Rea, and Glen Wilson visiting from the valley of of Greensboro, N. C.

Our next meeting will be at "Hardin's Restaurant" Highway 64 bypass Plymouth, N. C., Thursday night Feb. 13, 1964.

Since there was no further business to come before the club, we proceeded to elect officers for the new year. George Raymond Leggett Sr. was elected President, William A. Roebuck, Vice President, Wilmer C. Chesson, Secretary and Treasurer.

May we think together of a quality which is essential to the success of the New Year. That quality is enthusiasm, what a glowing fire is to a room, enthusiasm is to character. It is more than a decorative charm; it is a necessity for effective living. Without enthusiasm our virtues are pale and our lives lack power.

A fire must have something to feed on if it is to attain and maintain a glow. Similarly the fires of life must be fed. How clearly the Great Physician saw this. He fed the minds of his followers with filling ideas and sustaining hopes. It is the diet of the mind which determines and maintains the enthusiasms of life.

Let us begin this New Year by reminding ourselves of another thing we do in reviving a fire. After we have stirred it up and put on more fuel, we open the draft to let in a current of air. Many fires of enthusiasm are smothered by being shut unto themselves too tightly. They need to let in fresh drafts of inspiration.

May we begin now to feed the fuel of enthusiasm to our blue lodge brethren, for this is the way, "Scottish Rite Masonry" rekindles the spirit of a life it comes into.

Wilmer C. Chesson, Sec. and Treas.

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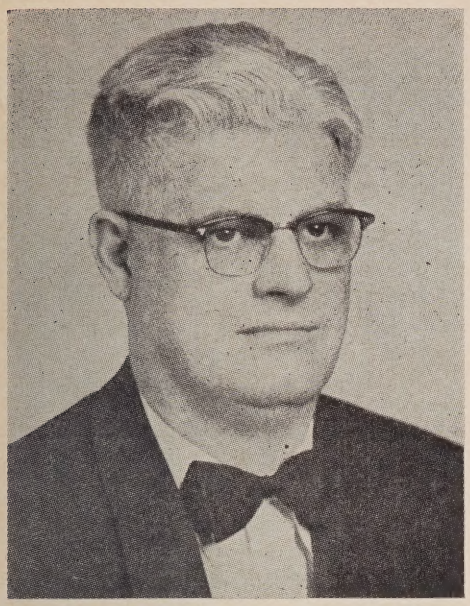

Harvey W. Smith, 33°

Brother Harvey Smith, 33°, was born in Columbia City, Ind. on January 20, 1908, and is now living in Beaufort, N. C.

Brother Smith has had a very brilliant Masonic career. He is a Past Master of Franklin Lodge #109, Beaufort, N. C., and joined the Scottish Rite Bodies on April 24, 1941. He received the K.C.C.H. Investiture on October 24, 1945 and was coronetted a Thirty-Third degree Mason on October 23, 1959. He is Past Grand Master of Masons in North Carolina and has been elected Chief Rabban of Sudan Temple, and will be elevated to the office of Potentate in 1965 if the usual procedure is followed.

Brother Smith is President of the Beaufort Fisheries and has business interests in a greater part of the world. He is highly regarded by those who know him and by Masons in general and is one of our most influential and valuable members.

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THE ART OF GETTING ALONG

Soon or later a man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take.

He learns that he who loses his temper usually loses.

He learns that all men have burnt toast for breakfast now and then, and that he shouldn't take the other fellow's grouch too seriously.

He learns that the quickest way to become unpopular is to carry tales and gossip about others.

He learns that most people are human and that it doesn't do any harm to smile and say "good morning" even if it is raining.

He learns that it doesn't matter so much who gets the credit so long as the business shows a profit.

He learns to sympathize with the youngsters coming into the business, because he remembers how bewildered he was when he first started out.

He learns that no man got to first base alone and that it is only through cooperative effort that we move on to better things.

He learns that the fellows are not any harder to get along with in one place than another, and that "getting along" depends about 98 per cent on himself.

Two men were lost on a desert island. "Don't worry," said one. "they'll find us. I haven't paid my income tax.'

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INTERPRETATION OF SCOTTISH RITE MASONRY

By Ralph Sparling, 33°

Who can explain the beauty of the rose? Some may give one reason, and some another, but all agree that it is beautiful. And so it is with Scottish Rite Freemasony. For some its great lessons and inspirations mean one thing, and to another they may signify something else, yet all must recognize their beneficient uplift and charm.

The difficulty of definition arises, unfortunately, because the Great Truths of Masonry cannot be infused or insinuated in the members; they can only be presented to them in the various degrees. Therefore the Brethren discern and receive merely that amount of Truth they have the capacities, apprehensions and capabilities to absorb.

Each member is permitted to construe the ritual in the manner which most forcefully and realistically appeals to him, and strangely enough this procedure usually occasions his arrival at a fitting destination in due time. However it must become evident to anyone whose interest is aroused, that Scottish Rite Freemasonry is the study and practice of a lifetime and that in all probability the complete and correct interpretation is an impossibility for the finite mind with its limitations of vertical or transcendent thinking.

Scottish Rite Freemasonry should be more than a philosophy of life; it should be an experience of the Soul. If this is true, what is Scottish Rite Freemasonry really trying to tell us? It is saying that you are a spirit with a body, rather than a body with a spirit. That the most important part of you is your Soul and that what becomes of the Soul is much more important than the disposition of the body. Continually in every degree it emphasizes the supremacy of spiritual values. Naturally it recognizes the requirements of the physical being and the dignity of the individual. Therefore on the Trestle Board of the Rite are drawn those horizontal designs demonstrating a plan of life and a method of living it, which should blueprint for us, the building of a successful existence.

However, Scottish Rite Freemasonry points out that with all your thinking you cannot add one inch to your physical stature, because its limits are set by God. But there is nothing to prevent you adding to the stature of your Soul, thereby making it more acceptable to the Great Architect of the Universe.

Now, how can one increase the proportions of his Soul? It is not easy, but one way is by obtaining more Divine Truth. Well, what is Divine Truth? Divine Truth is a knowledge of God and His attributes and our relation to Him and them. And how do we obtain Divine Truth? By placing ourselves in the proper position to receive it. This status being reached by—"loving God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself." In addition to obeying these two most important exhortations, one should study The Great Book of Nature, wherein God has written in His various manifestations, eminent and beneficial Truths for our interpretation. Among them you will find a verification of your beliefs in the immortality of the Soul.

You will also realize more firmly, that this life is part of immortality and that you should here and now start building your Soul for eternity. You are a son of God and entitled to all the rights and benefits of this relationship. You will discover that God and one are always a majority and that you continually should strive to be that one. This knowledge should enable you to overcome all fears, especially the fear of death and the so-called hereafter.

You can then, as William Cullen Bryant has so appositely sung—"Approach thy grave like one who wraps the drapery of his couch about him, and lies down to pleasant dreams." — Pasadena Consistory Bulletin.

INTRODUCING OUR KNIGHTS COMMANDER OF THE COURT OF HONOR

Albert Gianotti, 32°, K.C.C.H.

Albert Gianotti, one of our most valued and progressive members, was born in Utica, N. Y. on July 5, 1925.

He married the former Miss Mary Williams, and they have one son, Thomas Albert, who is four years old. They are active members of the First Baptist Church, New Bern, N. C.

Brother Al was initiated into Doric Lodge #568, New Bern, N. C. and when Grantham Lodge #725 was chartered in 1962, he demitted and joined that Lodge of which he is now the Master.

He is also active in other branches of Masonry including the Shrine, and is a member of Sudan Temple Patrol.

Brother Gianotti received his Scottish Rite degrees on November 14, 15 and 16, 1950 and received the K.C.C.H. Investiture on November 12, 1959. He has been very active in Scottish Riite work ever since he became a member and has used his every effort to promote interest in the New Bern Scottish Rite Bodies.

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HISTORY OF FREEMASONRY IN NEW BERN

(Continued from Cover 2)

Hawks, D.D., also a Worshipful Master, who was three times elected an Episcopal Bishop and who served as President of the University of Louisiana.

Affiliated with St. John's Lodge was the noted artist, William J. Williams, who painted the Masonic portrait of George Washington as well as a Masonic portrait of Francis Lowthrop, Worshipful Master of the local Lodge, and Vice Grand Master of the Grand Lodge, this latter painting now being in the possession of the local organization.

Although not a member locally William R. Davie, who became Grand Master of the Grand Lodge and President of the University of North Carolina, was initiated in Masonry at New Bern during a Grand Lodge meeting here. The Grand Lodge frequently met here in its early days, and local Masons were prominent in its organization and history.

Mother Lodge for chapters of Masons in various parts of North Carolina and Tennessee, and even in other sections of the country as distant as the west coast, St. John's members were directly responsible for such organizations as the North Carolina Masonic Mutual Life Insurance Company; Doric Lodge No. 568, A.F.&A.M., New Bern; the Craven Chapter No. 129, Order of the Eastern Star; and Sudan Temple, A.A.O.N.M.S.

A member of St. John's Lodge, C. E. Wethington, served as Ill. Potentate of Sudan Shrine Temple, Dr. J. F. Rhem, Past Master of the Lodge, was the first Recorder of the Temple, and Past Master C. D. Bradham was the Temple's second Recorder.

The Lodge is perhaps the only one in the country to have been numbered 1, 2 and 3 at different times. It is also likely the only one to have held its meetings for some years in a Palace, local meetings were held in Tryon's Palace, the first State capitol, until its destruction by fire in 1798.

Since 1804 the Masonic Temple built by St. John's Lodge has served the fraternity and the community in general as a civic center for educational, patriotic, political, religious and recreational programs.

Impressive in design, it was planned for use by a growing city population, when about 100 Masons erected it as one of the finest buildings then in America. The old ivy clinging to the exterior indicates its age. The theatre pit and unique boxes have disappeared from the interior, removed during renovations of more recent years. But, inside and out, the temple, one of the oldest Masonic Lodge halls now in use, still ranks as an architectural showplace.

Its upstairs woodwork is regarded as being among the best specimens of hand carving in America. Two New York architects a few years ago spent two days copying its exact details for reproduction in a national publication.

The Masonic Theatre on the first floor is the oldest theatre still operating in the United States. After serving as the town's chief place for dramatic entertainments for years, it was converted into a moving picture theatre in 1917 and since then has been operated regularly by Scottish Rite Masons, with all profits set aside for educational and benevolent purposes.

Internationally-known opera stars and legitimate stage actors have treaded the boards at the old Opera House. Home-talent shows galore have been produced there. Federal soldiers have been treated there for wounds and diseases during its hospital usage of the War Between the States.

Political rallies, organization conventions, community gatherings and school commencements have taken place frequently in the huge auditorium. Gay dances, elaborate banquets and gala socials have been often held in Lowthrop Hall on the second floor. A full record of the programs in the building would form a veritable history of the city of New Bern.

In the Temple vault are kept St. John's priceless old relics and original documents. Its minute books are probably more complete for a longer period of time than many other Masonic lodges anywhere in the country. Its charters are in excellent state of preservation.

Prized possessions include original cornerstone relics, valuable lodge jewels, portraits of Past Masters and tall brass andirons which were used a century and half ago by the Masons when they held their meetings at Tryon's Palace.

There is an ancient Bible so old that it contains "A Table of Kindred and Affinity Wherein Whosoever are related are forbidden in Scripture and Our Laws to Marry Together". For instance, it is set forth, "A man may not marry his Grandmother, Grandfather's Wife, Wife's Grandmother, Sister's Son's Wife." And, "A woman may not marry with her Grandfather, Grandmother's Husband, Husband's Grandfather, Son, Son's Son, etc."

Thus, the records and relics of St. John's Lodge are unsurpassed. They form an illustrious heritage, of interest and inspiration not only to all modern members but to non-Masons as well throughout this section. The past may be pointed to proudly as an incentive towards a progressive present and greater future.

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Dec. 30, 1963

Mr. Charles A. Seifert, Sec.
New Bern, N. C.

Dear Mr. Seifert:

Your kind letter and comforting words, with such a fine tribute to Jim, came a few days ago.

Also the photograph of the Hill-Jerritt Scottish Rite Class of '63. Thank you very much. I am at a loss for words to express my appreciation, for such an honor bestowed upon my husband. Jim would have been very proud to know his Brothers had given him this honor. He loved his lodge and all it stands for. It meant a great deal to him. Please extend to everyone that had a part in bestowing this honor, my heart felt appreciation. I shall always cherish this photograph and the many kind letters from all the organizations of the Masonic Lodge, and their tribute to Jim.

Thank you also, for the Bagpipe magazine. I read, with much interest about the Hill-Jerritt Scottish Rite Class and other items.

Thanking you again for your kindness, I am,

Sincerely,
Mrs. James E. Jerritt

Mr. C. A. Seifert, 33°,
Secretary

Dear Sir,

Please accept my sincere thanks and appreciation for the Courtesy Card. The children and I are sincerely grateful for the memorial which you have established in his name. I appreciate all your thoughtfulness in his memory.

Sincerely,
(Mrs. Clarence) Bessie P. Meiggs

Dec. 30, 1964

Mr. Charles A. Seifert
Secretary Scottish Rite
Box 1030
New Bern, N. C.

Dear Mr. Seifert:

I am writing for my father, Otis Forbes. He received your letter yesterday and wishes to express his appreciation to you and the other members for the electric bed. In his condition it is needed so much. He is able to get around a little with the help of a walker. It sure means a lot to have friends in a time of need. I want you to know my sister and I also appreciate what is being done for him.

If you are ever in this area, please come to see him, visits from friends are worth more than all the medicine he takes.

We wish you and your family a Happy New Year.

Sincerely,
Eleanor Groth
1425 Sullivan Blvd.
Va. Beach, Va.
(Daughter)

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Paul L. Hofler, 32°, Gatesville, N. C.	**Dec. 31, 1963**
George P. Cole, 32°, Durham, N. C.	**Dec. 21, 1963**
Willie L. Bryant, 32°, Durham, N. C.	**Dec. 27, 1963**
Roy Russell Barnes, 32°, Battleboro, N. C.	**Dec. 13, 1963**
James Daniel Gilliland, 32°, Warrenton, N. C.	**Dec. 28, 1963**
Dan Victor Meekins, 32°, Manteo, N. C.	**Jan. 8, 1964**
Carney Caswell Duke, 32°, Washington, N. C.	**Jan. 1, 1964**

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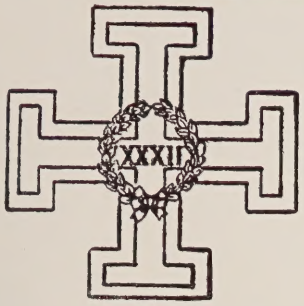

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Chapter of Rose Croix	30.00	2.00
Council of Knights of Kadosh	30.00	2.00
Consistory	30.00	2.00
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Total	$150.00	$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year _____, $ .25 of which is for a subscription to the Bagpipe for one year.

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Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

_____ 19____
(City of Town) Date

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____ _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____ Hat Size _____
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No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____ If you answer "yes" to this question give particulars.
Yes or No

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Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY

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Amount of fee accompanying petition, $ _____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

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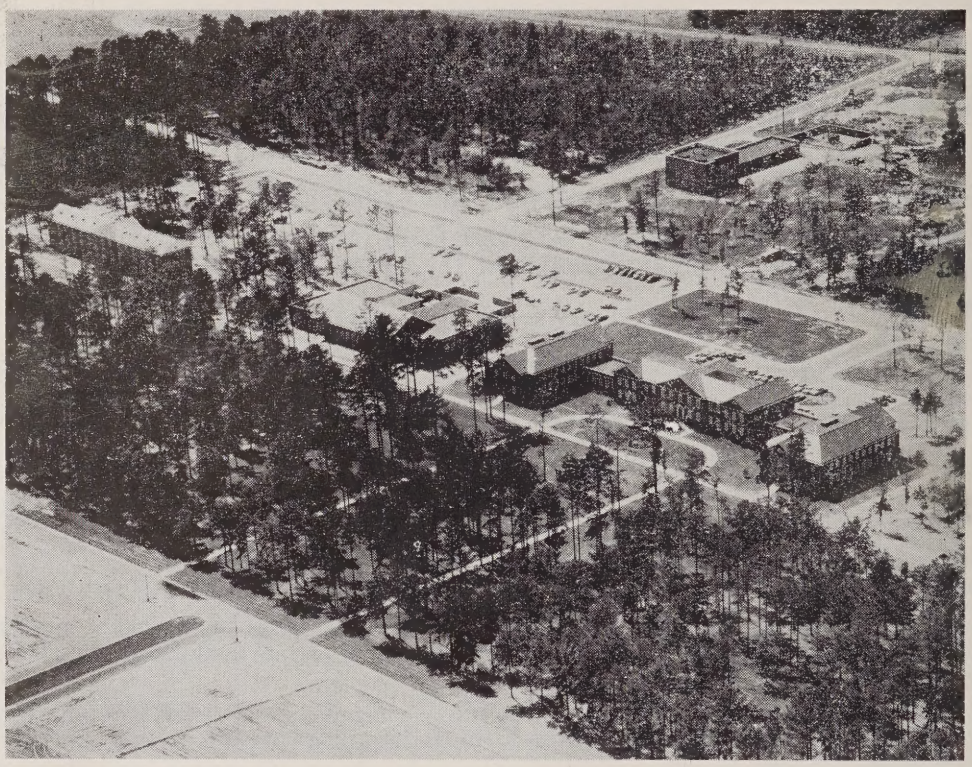

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Shown are six of the eleven buildings now in full use on the 200 acre campus on US 301 three miles north of Rocky Mount. Wesleyan is a liberal arts college of the North Carolina Conference of the Methodist Church. Founded in 1956, it opened its doors in 1960. This fall 450 students, 252 men and 198 women, enrolled from 46 North Carolina counties, 18 states, and three foreign countries. The first senior class will be graduated May 1964. While slightly more than half the students are Methodists, thirteen other denominations are represented. Two thirds of the students live on the campus, which with its mile-long, low serpentine wall along the highway, its colonial buildings and beautifully landscaped grounds, is fast becoming a beauty spot of Eastern Carolina as well as a recognized institution of quality higher education.

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